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American Baptist Board of Foreign Missions.

THE WORK OF A MISSIONARY.

EXTRACTS FROM AN ADDRESS BY REV. JOHN TAYLOR JONES, OF THE SIAM MISSION, delivered before the Society of Inquiry, in Newton Theological Institution, at their late Anniversary.

We are indebted to the kindness of Mr. Jones for a copy of the above address, with liberty to make such selections from it as are suited to the columns of our Magazine. We give below such extracts as we are able to make for our present number.

The sentiments contained in this address are important, and, of themselves, worthy of consideration; but they possess an additional interest from the fact, that the author has been, for a number of years, an actual laborer in the missionary field. It embodies, on the subjects presented, the results of experience, of personal observation, and of mature reflection. It expresses the views and feelings of one who is able to say, "I have tried the missionary work, and found it such as I have described it. I have felt the need of such qualifications as I have specified. I feel the urgency of it, and stand ready to resume it as soon as God, in his providence, shall open the way."

The address is divided into three general heads.

- 1st. *The nature and extent of the work.*
- 2d. *The qualifications necessary for its successful prosecution.*
- 3d. *The demand for missionary labor.*

I. THE NATURE AND EXTENT OF THE WORK. This is taught us by the commission of our divine Redeemer. When he had finished the work which was given him, had expired on the cross, submitted to the temporary dominion of the grave and risen from it in triumph, he laid this solemn injunction upon his disciples,—“Go ye into all the world and preach the gospel

to every creature”—“baptizing them in the name of the Father and of the Son and of the Holy Ghost”—“teaching them to observe all things whatsoever I have commanded you.” The execution of this commission involves many particulars.

It involves, *first*, a knowledge of whatever the Savior taught. This may seem a truism too simple to be dwelt on here; but it is not so. It lies at the foundation of all right conception of the missionary's work. That work requires that he should teach, and consequently, should understand—not what men have taught, but what Christ taught. We would not confine this to what Christ taught orally to his disciples, but would regard it as including also what he taught by his Spirit, who, he promised, should “guide them into all truth;” but it does not include all the explanations of it, which men have since given, or all the creeds, which men have built upon it. He that hath a dream, or a speculation, let him tell his dream or his speculation, but let him not put either of these into the place of the gospel of Christ. In so doing, he puts in jeopardy his own usefulness, and the souls of men, as well as the general interests of Christianity.

The prosecution of the missionary work involves, *secondly*, a thorough knowledge of the language in which truth is to be conveyed to the pagan nations. Some knowledge of such language is generally presupposed; but I add, it must be thorough—*fundamental*. Much important truth may be conveyed where this knowledge is only partial; but it will, in such cases, be so commingled with error and misrepresentation, as almost to neutralize its effect, or lose its character of truth altogether. One impor-

tant part of communicating truth, consists in so stating it, that it shall not be misunderstood.

God has mercifully employed human language as a medium for conveying truth to the human mind. That language missionaries must employ. To use any weapon adroitly and successfully, requires great familiarity. Such a familiarity with a heathen language as will render a missionary sure, when he uses it, that he utters truth in it, or at any rate, his impressions of truth,—cannot be acquired without protracted and painful effort, nor without the lapse of years. The idea must never be indulged, that a missionary can soon acquire a sufficient knowledge of the language, to convey his ideas to a teacher, so that that teacher may safely be left to convey the missionary's meaning to others. If he does know enough of the language to convey his meaning to his teacher with *certainty*, then he can also convey it to others, and needs not the intervention of a teacher. The missionary must, in short, be a perfect master of the language himself; then, and then only, can he successfully communicate the truth by it. No confidence whatever can be placed in books written after a year's study, or in accounts of preaching after one or two years' study. Some truth may be indeed conveyed by them; but so much error or imperfection will be mingled with it, that little or no good can be anticipated in the result. Truth, like nitric acid and many other chemical agents, is powerful when uncombined and free, but may be so diluted and commingled, that all its native activity shall be lost. These remarks are almost equally applicable, whether truth is to be conveyed orally, or by written books; but as books are permanent, and are likely to make an impression on more minds, it is especially necessary that they be prepared only by those who are thorough adepts in the language in which they are written.

The prosecution of the missionary work involves, *thirdly*, a due regard to adaptation in the mode of communicating religious truth. The great object of the primitive apostles was to persuade all men to be reconciled to God through our Lord Jesus Christ. Such should be the object of all propagators of the Christian faith. The methods they took to accomplish this were various, and doubtless would have been more varied,

had they been brought into contact with all the different shapes and phases which human society now assumes; or had they been placed in the circumstances in which modern missionaries often are. Some classes of people are naturally, or by habit, thoughtful and speculative; others ardent and imaginative. In some instances the language of the heathen has never been written—in others, there is an extensive literature already formed. These circumstances will render different methods necessary for conveying instruction to the mind. I know it may be urged that Christian truth is always the same. True; but it does not hence follow that the mode of communicating it should be always the same. Peter preached the truth to the Jews and strangers on the day of Pentecost, and Paul preached the same, to the Athenians, in the court of Areopagus; but their manner of doing it was very different in the two cases. This was doubtless a part of the qualification which rendered them successful in "winning souls." So must the missionary be wise in adapting himself, and the truth he utters, to the condition and circumstances of those whom he would instruct.

A successful prosecution of missionary labor requires, *fourthly*, greater regard than is usually had, to *division of labor*. Should a man, about to build a house, cut his own timber, saw his own boards, make his own nails, be his own mason, painter and glazier, would he be deemed wise, or would his work be likely to be well done? When he could procure tools already made, would it be judicious for him to delay his work till he could make some that suited him better? Now, I fear that this is the way in which most living missionaries have been compelled to labor in building the Lord's spiritual house. They have generally been obliged to build, or superintend the building of their own houses, chapels, school houses, printing offices,—often to be type cutters, type founders, superintendents of printing offices, proof readers,—school teachers or superintendents, translators, tract writers, explorers,—journal writers for home periodicals,—preachers and pastors—and in addition to all this, to maintain their correspondence with the Board which sustains them, and with their relatives and a numerous circle of friends. In addition to these duties, some are also called to practise medicine, to enter-

tain strangers, to preach to Europeans, assist them, now in sickness, or aid in their funeral services. All these things frequently come upon a single individual, though not, it is true, at the same time. Now the average time of a missionary's life is less than ten years,—perhaps less than eight,—and four or five of these must ordinarily be required for learning the language. Under such disadvantages, how much can any single missionary be expected to effect towards the erection of the Lord's house? His strength must be spent and his energies nearly exhausted in collecting the materials. Considering the fact that most missionaries to the heathen must acquire a new and difficult language before they can do any thing directly in their great work, is it not evident that they must have some one definite department in which to labor, in order that they may be successful? Is it not desirable, then—nay, necessary, that this work should be divided, and each man have his particular share assigned him. But how can this be done? A difficult question, truly, while missionaries are so deplorably few, and those few are still encompassed with imperfection?

II. QUALIFICATIONS for this work. And

1st, I mention *simplicity* of mind. I use this term not as indicating *weakness*, but rather as referring to *ingenuousness* in the adoption and statement of truth. It is only such a mind that will receive the truth,—Christian truth, “in the love of it;” and such alone will feel a proper interest in communicating it to others. A *simple* mind will rest satisfied with the truth as God has revealed it, and with the institutions which the gospel enjoins, and will not entangle itself with human systems and feel bound to make them its standards. This is mischievous enough any where, but in missionary labor it is one of the direst calamities that can happen. Let, then, all who aspire to teach the gospel of Christ to the nations, diligently cultivate simplicity of heart.

2d. *Energy* of character. As an illustration of this characteristic, I would mention Paul. Though distinguished by the most touching *simplicity* of mind, he was sustained in his arduous enterprise by a dauntless courage, an earnestness of purpose which would suffer no obstacle to impede him in his career. He moved right onward. He knew his cause was good, because it was the cause of God—it would tri-

umph, because His promise was unquestionable. Difficulties, instead of being a discouragement, were a stimulus to augmented effort. And success marked his path.

When the work which a missionary has to perform is duly weighed, the necessity for the most untiring energy will be readily perceived. Where this quality does not exist, the multiplied labors, the exhausting studies, the debilitating climate, the perverseness of heathen character, will discourage all enterprise. But this characteristic is wholly diverse from mere recklessness in “going ahead.” It must be a sober and cultivated quality. It consists mainly in a firm adherence to well formed purpose, and will enable its possessor to urge his way onward, surmounting obstacles, and overcoming difficulties, until his efforts are crowned with complete success. It does not disregard divine aid, but humbly relying upon it,—because God has promised it,—it courageously bids mountains sink and valleys rise—bids light to shine and darkness flee away—and its bidding is accomplished. It implies *action*, but *well directed* action; not, simply,—to use a borrowed figure,—the ability to “*strike hard*, but the acquired skill, to know *where* to strike and *how* to hit.” It is this, which will carry a man *through* his enterprise.

3d. *A thorough acquaintance with human character*. A man may be ever so pious, ever so liberal, ever so learned, and yet fail to be a good missionary. Unless he possess that *tact* which enables him to distinguish differences of character in men, he will never adapt his measures to their circumstances, and his efforts, being ill directed, will be fruitless. Many men of great energy have labored diligently, have made stupendous efforts, and yet their labors were all lost, from want of being well directed. “Every man should have his portion in due season.”

4th. *An aptness for acquiring language*. Language, for missionary purposes, must be acquired in a different and in a more thorough manner than for any other purpose. I do not deny that a man who has no uncommon *tact*, if he have iron diligence, and great energy of resolve, may acquire a good knowledge of a foreign and pagan tongue; but it will require more time, and be an exceedingly discouraging enterprise. It is, at best, a laborious undertaking, and all who have made the experiment have learned that they

are prone to estimate their progress as greater, after two years' study, than after five; and yet I hesitate not to aver, that very little good has been done by a knowledge acquired in less than five years, unless in cases where there was special *tact* for it. The eastern languages are constructed on principles so diverse from those of the western, that it is no slight task to make them as familiar as one's native tongue; and yet this must be done before religious truth can be successfully conveyed to the native mind. *Words* in any language may be easily learned by one who has a good memory, but *idiom* and *tone* are not readily mastered. A man who is negligent in regard to the use of his own language—who pronounces badly, uses vulgarisms, or forced and strained constructions, will never succeed well in the use of a foreign tongue. Let him not attempt it. He will blunder, be misunderstood, and greatly embarrass himself and his associates by representations which they will be obliged to correct.

5th. A spirit of *humility and of prayer*. I mention these together, not because they are not worthy of separate consideration, but for the sake of brevity. Humility is needed that the missionary may be willing to be *any* thing, that he may, "by all means, save some." The humble man will perceive that there are many things to be done before truth can triumph in our world, and will be willing to do *any* of them. He shrinks from nothing but guilt,—is ashamed of nothing but sin. Where this spirit prevails, none will decline *any* post in which he can be useful; nor will he think he can be useful only in some of the, so called, higher departments of labor. He will not say, if I cannot be the *head*, I will renounce all connection with the body, but will rather say, I will occupy the place assigned me and will magnify my office, whatever it may be.

Further, he must be *prayerful*. Does any one need wisdom, to direct his plans,—strength, to execute them,—success, to crown them;—"let him ask of God who giveth to all liberally." Prayer takes hold of the omnipotence of God, and in some sense subjects it to the control of mortals, and thus becomes the most powerful of all weapons for the destruction of Satan's empire. And when missionaries are as *humble* and *prayerful* as they ought to be, and as the exigency demands, their trials will be greatly alleviated,

and their happiness, yea, and their usefulness too, will be greatly increased.

III. THE URGENCY of the work, or the immediate necessity of its being done. Here I might go to first principles, and say that the Savior gave his disciples a work to do; that work is not done—the command is unfulfilled—His authority is acknowledged—His word is definite and intelligible—it cannot be misunderstood. He has himself said, "Ye are my disciples if ye do whatsoever I command you"—and yet, this great command is not fulfilled. In what aspect do these truths present the great mass of the professors of Christianity? All who receive the Christian faith regard it as invaluable, even if viewed only in its civil and social benefits,—unspeakably precious, as proffering eternal salvation! They know its benefits may be as great to others as to themselves. Philanthropy and benevolence, then, should prompt them to diffuse it abroad. The means of this are at their command. The wealth wasted in extravagant and useless expenditure, or hoarded by avarice, would suffice for this object. How, then, can they account for it to the great Head of the church, whom they profess to love and serve, that his command is not fulfilled? Account for it they must, and will it not be a fearful reckoning? But I derive an argument for the urgency of the work, from the fact that *it is already begun*. Many hundreds of the dearest and most devoted members of the family of Christ, have gone forth to the enterprise. They have given themselves to the work, amidst many privations; they have labored long, have struggled hard, have accomplished much preparatory labor. They have a claim on the sympathy and encouragement of all the family. The most effective sympathy, the most substantial encouragement which they desire is coöperation. In some instances, they have acquired a new and distinct language, and prepared facilities by which others may acquire it, and proclaim salvation in it. They know that they shall soon die. They ask that their brethren would come, and avail themselves of those facilities, that all their efforts may not be lost. They have labored for Christ—and they cannot bear the thought that that labor should be wholly unavailing. Some have gone further. Having acquired the language, they have translated portions of the Scriptures. They are conscious that

these, like all first attempts, are yet imperfect. They know the frailty of human life. They feel deeply anxious that their labors should be perfected and rendered available to the conversion of sinners, and the Redeemer's praise—that the best efforts of their lives—their holiest endeavors, should not be thwarted, and hence they beg that the enterprise should be prosecuted. Shall their plea be disregarded? Shall those whose souls are touched with a Savior's love, say to their brethren, laboring under such circumstances, "Brethren, your work is a good one—we admire your enterprise—but we cannot help you. 'Tis true the Savior requires all to be devoted to *Him*—but our friends claim us too—literary distinctions await us here—we feel an interest in your cause, but we cannot join you?"

But some have gone further still. Having mastered the language, and being provided with Christian books, they have labored directly for the conversion of the heathen. They have established schools—have taught many the principles of our holy faith—they have sown much seed—it is beginning to spring up. They see death hastening on them through the influence of multiplied cares and a debilitating climate; and they call for some of their brethren to come and water the seed they have sown, and gather the harvest they have been maturing, and shall their prayer be unheeded? God has blest the instrumentality of some—souls have been converted,—gathered into a church. They are true disciples, but weak in faith and weak in knowledge. The missionary is hastening to the grave. He would descend to it in peace, if, as he goes down the dark valley, he could see some devoted brother standing by, ready to guard and guide the little flock he has gathered. He has long prayed that God would send forth more laborers into his vineyard. Those laborers have been raised up, but they will go into other vineyards without asking God where He would have them work. The missionary dies—he has no successor. Years elapse—the little flock, feeble in number and in influence, follow him to heaven. His works follow him, but there are none to follow his works. Is such a process honorable to the professed followers of the Lamb? Does it comport with their professed attachment to his cause, or their professed willingness to obey

Him? That the enterprize is begun, requires that it should be prosecuted, and prosecuted with vigor,—or the shame of having begun to build and not being able to finish, must come on the Christian churches.

I derive another argument for its *urgency*, from the state of the heathen nations. There is commotion among them—changes, great changes are taking place. Mind which has slumbered for ages is waking up. The intercourse of Christian nations with them is becoming common. Facilities for intercommunication for purposes of trade, and by means of steam navigation, will increase. That intercourse will enlighten them to see the folly of their superstitions. Those superstitions are losing their influence more or less every year. Multitudes, who ten years ago had strong faith in Mohammed, or Brahma, or Budhi, have grown skeptics, or renounced their creeds altogether. Shall no substitute be given them? They are still in darkness—gross darkness covers the people. And,

"Shall we whose minds are lighted,
With wisdom from on high,—
Shall we, to souls benighted,
The lamp of life deny?"

Neither Mohammedism, nor Brahmanism, nor Budhism, nor any of all the forms of paganism, proffers forgiveness to any of its votaries. All men know that they are sinners—all long for salvation!

These nations are hastening to the grave,—thousands die daily,—millions every year. Whatever is done for *them* must be done quickly. While we deliberate,—while we speak, multitudes are sinking in the agonies of death, having never heard the Savior's name. Though we go with our utmost speed, before we can reach them multitudes will be past our aid. Is not the work then *urgent*?

But it is not a *hopeless* enterprize. It is one in which success is sure. It may not be so near at hand as many would hope, or as all would anxiously desire—but it is beyond the possibility of a doubt. The promise and the oath of God ensure it—"As truly as I live, all the earth shall be filled with the glory of the Lord." "Every knee shall bow; every tongue shall confess that Jesus is Lord to the glory of God the Father." Urged then by the divine command, and by the appeals of our brethren, and by the unuttered though

dying groans of paganism—and cheered on by the surest prospect of success—what wait we for? Christian brethren, I stand before you as one of yourselves. I have *tried the missionary work*, and found it such as I have described it, and have *felt* the need of, though I have not attained to such *qualifications* as I have specified. I feel the *urgency* of it, and stand ready to resume it as soon as God in his providence shall open the way. I ask, is there none here, who will join his efforts with mine, and go with me?

China.

EXTRACTS FROM A LETTER OF MRS. SHUCK, DATED MACAO, JUNE 23, 1840.

Our latest previous accounts from this Mission, were to the latter part of February,—see p. 265 of our December number.

Mrs. Shuck, after expressing her grateful sense of the goodness of God, in raising her from a state of extreme illness, to that of comparative health, thus speaks of the

Prospects of labor, and state of the mission.

I am able to accomplish more missionary work than at any previous time, occupying the whole of the forenoon in study and teaching. Truly I am much indebted to my heavenly father, in thus raising me, as it were, from the borders of the grave. May my *unprofitable* life which He has seen fit to prolong, be, in future, devoted more unreservedly to *His* service. At one time we very much feared that we should be compelled to revisit America, as the last resort for the restoration of my health. The physicians gave it as their decided opinion that it was impossible for me to live unless I went to a colder climate. We felt determined to try *every* expedient, and consequently I underwent much bodily suffering from a rigorous course of medical treatment, which, however, in the hands of God, seemed to prove successful. The operation, of course, was painful, but not so painful as the idea of leaving *China*—the land where I wish to spend the remainder of my life. If it can be consistent with the wishes of the Board, and more especially of Him, to whom the Board look for direction, I trust we shall be permitted to remain in China. It is altogether probable that the English will take some place, or places in this

vicinity, where of course it will be still colder, and we shall hope to repair thither. I feel a happiness which no language can express, in committing our ways to Jehovah, knowing that He is “too wise to err, and too good to be unkind.” My daily prayer is that my will may be swallowed up in His. I wish to have *no will* of my own, but in all my ways to acknowledge Him, knowing that He will direct our paths.

I have only two girls in my school at present. As *warlike* times appeared, the children mostly left me, and I have not endeavored to supply their places. The two I have, with two boys under Mr. Shuck’s more particular instruction, are improving very rapidly, which greatly encourages my heart. I shall devote all my time to them until something is settled with regard to our future location, and shall endeavor to prepare them to be assistant teachers. I do hope much from them. While we are doing all that we can for their minds, may the gracious Lord sanctify instruction, and prepare them by genuine conversion to teach their deluded countrymen the way to happiness and heaven! They already know much concerning their eternal interests, and if they perish, it will not be because they have not received instruction and admonition.

Mr. S. preaches to a congregation assembled at our house twice a week, and goes among them (the Chinese) very frequently. I love to visit their degraded hovels and talk to them. They always receive us kindly, offering us (as is their custom) tea to drink. I am almost impatient to have the time come, when, *unmolested*, we can teach them of Jesus whose *blood alone* can cleanse them from their impurity and fit them for the skies.

In evangelizing this great empire, I confidently believe that educating the rising generation will be found one among the most efficient agencies, and, that I am permitted to bring the *humblest* share of this instrumentality to bear upon even the *minutest* portion of this immense population, affords me my highest earthly happiness. For this purpose I have forsaken the endearments of my native land, the comforts and pleasures of the paternal roof, and all the sweets of Christian society. In this blest employment may the best energies of my frame be spent; and though unworthy and worthless, I look to heaven for success.

Confirmation of Miss Macomber's death.

[See last No. p. 299.]

You will perhaps, ere this is received, have heard of the death of our friend and ship companion, Miss Macomber. Her end was peaceful and happy. Though only permitted to labor a few years in the heathen world, her time was not misspent, and she had the happiness of feeling in her last moments that she had discharged her duty. One by one, our band are dropping away. How important that we also endeavor to "*watch*," having our lamps trimmed and burning, for we know not at what hour our summons may come.

Mrs. S. acknowledges the receipt of the following sums in aid of her school, viz :

From Rev. Mr. Taylor, chaplain U. S.	
frigate Columbia,	20,00
" an English missionary,	12,00
" three ladies,	8,00
	\$40,00

Greece.

On page 204 of last volume will be found the notice of a communication from Mr. Love, dated May 15th, giving an account of his distressing illness, and that of his family; and of his removal, for that reason, from Patras to the island of Corfu. The gloomy aspect thrown over the state and prospects of the mission by that intelligence, is somewhat relieved by the following letter of Mr. Love, dated Corfu, June 13, 1840.

Interesting state of things at Patras—Sickness of Mr. L.—Regret at leaving.

In ours of the 15th ult. I noticed an intention of giving you a more full account of our welfare, as soon as my strength would admit. Though painful, there is yet comfort in reviewing the trials we have passed, because ordered by that Hand which cannot err.

We had long indulged the hope of success in our labors at Patras. Our poor instrumentality had been peculiarly blessed. We had always met with opposition, it is true; but in no case had a single important effort ultimately failed. The field was widening on every side, and God had given us so much favor with the people, that the trials, ordinarily falling to the lot of the missionaries, in their incipient efforts, were by us scarcely realized.

Early in the month of September last, some of our Greek friends began attending our worship, both on the Sabbath and the evenings of the other days of the week. In these religious exercises we enjoyed seasons of interest, and frequently witnessed demonstrations, that the Greek has a heart to feel, and a conscience to apprehend the force of truth. These efforts, though made in weakness, God was pleased to bless. One young man was brought to a knowledge of the truth. He continues to maintain a life of godliness. An English woman, married to a Greek, and for thirty years a member of the church, was also at the same time deeply impressed with a sense of her sins, and we have sometimes, more recently, indulged the hope that she has become a child of God.

I had also for some time enjoyed the privilege daily of reading the scriptures and praying in an interesting family circle—nor was the word there unattended with the influences of the Holy Ghost. After I was confined to my room with sickness, one of this family, a young woman, came and besought Mrs. L. to pray for her.

My health began to fail in October; but we continued these labors until after the first of November, from which time I was laid aside from all labor until the middle of February.

On returning from Corfu the 15th of February, we immediately recommenced our daily and Sabbath services. They continued one month under circumstances more than ordinarily interesting. After I was again confined to my bed, they were conducted for two weeks with great acceptance by Apostolos, the converted Greek mentioned above. Three young men of promise attended daily these means of grace, and four others solicited the same privilege after I was no longer able to conduct the services. These latter were men to whom age had given judgment and respect in society. They had been reading the scriptures for a number of months. After we were all confined to our beds, some of these friends came almost every day and inquired,—“Will you be able to have worship this evening?” It was not easy to leave a people under circumstances so interesting.

When we first became fully apprehensive of the true condition of my health, and the consequent necessity of removal from Patras, we could only conclude to lay the subject before the

Board, desiring that we might remain until some other person should arrive to fill the place. So clear were the indications of mercy to the people that we could not feel that God designed they should be left destitute. This idea of remaining we entertained until, to human foresight, it appeared clear that my instrumentality at Patras was done. From that time we could no longer make it appear right to remain any length of time, should God enable us so far to recover as to be able to remove. By change of place there was still some ground of encouragement, which we feared would not exist by a few weeks' or days' longer delay. I had become so feeble in the last attacks, that for a time, I could not be raised in the bed without fainting.

The unhealthiness of Patras, Mr Love supposes may be owing to sudden changes, and to the miasma arising from the annual decay of a most exuberant vegetation on the uncultivated grounds in the neighborhood of the town.

Mount Bodias, eight thousand feet above the level of the sea and covered about eight months of the year with snow, is just in the rear of the town. This contributes much to the sudden changes. The *sensible* cold from the mountain is much greater than that indicated by the thermometer. When the wind is from that quarter at a temperature of 50° Fahrenheit, one would suppose from his sensations, that the thermometer was at 25° or 30°. To these causes chiefly I attribute my frequent illness, the last year and a half; during which time my constitution has been gradually undermining.

Since his removal to Corfu, he says :

My general health continues improving. I have had no attack for five weeks, and we are the more encouraged from the fact, that a strong premonition of the disease has just passed away with nothing more serious.

I do not expect ever to be able again to labor at Patras. Of the last fifteen months of our residence there, I was sick nine. Must Patras then be abandoned! We can not think that it should be given up without another trial. A person of strong constitution might not suffer there. Of the foreigners residing in Patras, perhaps more than one half enjoy excellent health. I do not think Mrs. L. and some others of the family suffered

in our recent afflictions so much from the climate as from excessive fatigue and solicitude. Mrs. L. previously had enjoyed good health. It will, we are confident, be a subject of the prayerful attention of the Board; and we have great comfort in leaving it all to the gracious disposal of our Heavenly Father. If it is our duty again to return, most cheerfully will we go.

Labors and prospects at Corfu.

We have been in Corfu about two months. We find there is work enough to do, and sometimes feel that perhaps the Lord has ordained to use our instrumentality here, for the promotion of his kingdom in these dark places of the earth. My health allows of doing but little at present, and yet we have thought that little should not be left undone.

In the citadel we have, through a pious officer and a few soldiers, commenced distributing English tracts among about fifteen hundred English troops. One of the distributors reports that none are unwilling to read.

We have opened a bookseller's shop on one of the main streets. This is attended by Apostolos, the converted Greek, where he stands a fearless and faithful champion for the truth. A few Greeks are beginning to listen to the word of God; the more however still continue to scoff. One attends our Greek worship on the Sabbath, and two others, within a day or two, have proposed attending. Great effort is being made at present on the part of the priests. All Greek books in the hands of missionaries, containing the name "Jesus Christ," are anathematized. The moral horizon, it would seem, has for three or four years been growing darker and darker, until at length night has set in with "a darkness that can be felt."

The priesthood of Corfu may anathematize the scriptures and array themselves against the light; yet if our work be of God, it must prevail,—the light must shine. As I find myself able, I have been for nearly a month holding English worship at our house twice a week. I have tried to illustrate, with great plainness of speech, some of the fundamental principles of Christianity. Last Sunday evening, about seventy were present, twice the number that first attended. I believe that the Spirit of the Lord is amongst us. There has been solemnity in our little congregations. One person, the daugh-

ter* of a most respectable English citizen of Corfu, has already, we trust, "passed from death unto life."

Apostolos has some time since asked baptism. And having for a length of time had clear evidence of his conversion, I have concluded to grant his request, and expect to baptize him in the course of a few weeks.

The English citizens of Corfu number about three or four hundred souls; those who attend our English worship are chiefly of this class. They intermarry with natives, and are regarded as on terms of equality.

Corfu is greatly in advance of Greece in point of civilization. But oh! what a picture of morals—grog-shops and brothels numerous—drunkenness, Sabbath breaking, and profanity, every where rife; and prostitution stalks abroad by day and by night, shameless and unmolested.

Truly a great work is to be done for Greece, in every department of Christian effort.

Germany.

EXTRACT FROM A LETTER OF MR. ONCKEN, DATED HAMBURG, SEPT. 23, 1840.

Increase of the churches at Hamburg and Jever—Langeland church constituted—Church at Copenhagen enlarged—Encouraging prospects.

We have continued, since my last letter, to meet regularly for the worship of God and the observance of Christ's ordinances, on the Lord's day. We have been compelled to assemble in small companies, except at my house, where I have generally had sixty or seventy hearers. Our members remain all faithful, and we have had since my release from prison, in all, sixteen additions, and several hopeful persons now stand proposed to the church. Our hearts and hands are

* This young woman was a member of Mrs. Dickson's bible class the last year. And it is an interesting circumstance, that another also of the same class was converted while we were here last winter. In our boarding house we had an hour daily for reading and illustrating the word of God and for prayer. This young woman, a member of the family in the boarding house, was accustomed to be present, and she now refers to these religious exercises as the means of deepening her conviction, and at last giving her peace in the blessed Savior.

thus still strengthened in the good work, and we are amply compensated for the little unpleasantnesses through which we have lately had to pass. My dear fellow laborers and the brethren generally continue to be actively engaged in the spread of the truth. Our important tract labors extend, and I doubt not thousands will have occasion to bless God in the day of judgment, for this part of our work. Several of our brethren have been out on itinerating tours into various parts of the country, and have been generally well received. Br. Müller is at present in Mecklenburg, where he has again visited more than eighty villages, and where he meets with much encouragement.

I have been to Jever and Eastfriesland. The little church at the former place has received a valuable addition of ten new members, whom I baptized, among them the young school-master alluded to in my last letter. The opposition against the gospel is so great in this place, that I could remain only a day and two nights, which were fully employed in various religious exercises. Since I left Jever, our brethren have been summoned before the authorities, and all religious meetings have been strictly prohibited on peril of a fine of ten dollars.

In Eastfriesland I formed several valuable connections, which may lead to great results. I met with Christians in these parts who had been much exercised on the subject of baptism. I hope, that if I should be permitted to visit them another year, these friends will then be ready to follow the Lord in all his commands. To the friends I visited on this tour, I have sent upwards of 400 copies of the scriptures, and 10,000 tracts.

Soon after my return to this, I went in company with br. Köbner to Langeland, in the Great Belt. Though our journey to this place was attended with much fatigue—(I had for three nights no sleep)—and with some danger of being arrested, the Lord graciously brought us through it all, and we were enabled to accomplish our work there in one night. I baptized nine converts, constituted the church, and united with them in commemorating the Lord's death. We were engaged in this service from midnight till seven in the morning. May the great Head of his church bless this infant cause, and make it a blessing to the whole of the island. I have no doubt but that many will be added to the little flock.

The church at Copenhagen has had an increase of six members, and br. Mænster is going to Alborg to baptize several converts there. The authorities take at present no notice of their meetings.

I leave to-morrow for Brunswick, Marburg, and Baireuth, and hope that at each of these places a Christian church will be formed. The Lord is thus constantly encouraging us, and every thing bids us to continue steadfast and unmoveable in the work of the Lord. Let us rejoice together at

the fruit already gathered, and let it stimulate us to greater devotedness in the best of causes. I must again call your attention to our tract operations; something should be done immediately for our assistance, if the present favorable opportunities are to be improved. There is, indeed, a great and glorious work before us in Germany, and we need all the help our American brethren can give us. May the good spirit of our God influence us to work whilst it is called to-day.

Miscellany.

SKETCHES OF HINDUISM.

The following article, containing a brief statement of some of the leading points in Hindu mythology, is taken from the Foreign Missionary Chronicle. It is compiled, as the author states, from the writings of Duff, Marshman, Heber, Pegg, and others; and gives, we think, a more than usually definite and interesting view of the points presented.

THE GREAT SHASTRAS.—The sacred writings of the Hindus are in the Sanskrit. Western scholars, who have made themselves acquainted with this language, speak of it as rich, harmonious, and expressive. The natives of India regard it with a veneration that is almost unbounded. Its very name implies perfection; and even to the form of the letters they attribute a divine origin, calling them the *Deva Nagari*, or writings of the gods. The Sanskrit is not now a living language; although a portion of its life and substance and form has been transfused into almost all the vernacular dialects of India. We have been at some pains to prepare the following account of some of the sacred writings in this language.

The first and highest class of their sacred books consists of the *four Vedas*. These are not only the most ancient, but the most sacred compositions in the Sanskrit. They are believed to be from eternity, not revealed through the instrumentality of any being, but proceeding direct and entire out of the mouth of the creator himself.

The second class consists of the *four upa-Vedas*. These were delivered to mankind by Brahma and other deities, and inspired sages. They treat of medicine, music, archery, architecture, and sixty-four mechanic arts.

The third class consists of the *six Ved-*

angas, revealed by divine persons, or written by inspired saints. They treat of astronomy, grammar, prosody, religious rites and ceremonies, charms and incantations.

The fourth class consists of the *four Up-angas*. This is by far the most copious division. The first *Up-anga* contains the *Puranas* or sacred poems. These treat of cosmogony, geography, astronomy, genealogies and exploits of the gods, virtue, good works, the nature of the soul, and the means of final emancipation. The second and third *Up-angas* treat of logic, metaphysics, and the essence and modifications of spirit. The fourth *Up-anga* consists of the body of laws, by Manu, the son of Brahma, and other sacred personages,—detailing all manner of duties connected with the worship of the gods, and all the possible relations that can subsist between man and man.

The writings now enumerated are usually denominated the **GREAT SHASTRAS**, or *books of sacred ordinances*, to distinguish them from a great many other works highly revered, but not esteemed divine.

These works are in great part composed in a kind of blank verse or measured phrase. Their number and bulk is not easily described. The four Vedas form eleven large folio volumes. The Puranas and two other poems contain two millions and a half of lines; whilst an octavo bible in large print contains less than one hundred thousand lines. These are but a small part of the whole. The longest life would not suffice for a single perusal of the books claiming to be a divine revelation, to direct man in the worship of his creator and his duties to his fellow man.

How different are these writings from the scriptures of the Old and New Testament! The God of all truth is the author

of the one; the other is from the father of lies, who was a murderer from the beginning. The one is filled with contradictions, with narratives of folly, obscenity and wickedness; its pages teach falsehood, and sanction the violation of every moral precept. The law of the other is "holy, and the commandment holy and just, and good." "Every word of God is pure; all his commandments are truth."

How important it is that the Holy Bible should be faithfully translated into all languages, printed, and put into the hands of those who are thus ignorant of the true God and the way of salvation through the cross of Christ; that all may read in their own tongues, wherein they were born, the wonderful works of God. To effect this object the church has now committed to her the mighty agency of the press, by which bibles and religious tracts may be multiplied to meet the increasing wants of our benighted fellow men. Let professing Christians, when they pray "Thy kingdom come," take heed that they neglect not the means which God has appointed, for the fulfilment of the glorious results for which they pray.

HINDU MYTHOLOGY.—This is a fruitful theme, containing the glimmering of some fundamental truths,—much of fable, extravagance, wickedness, and contradiction. Our limits will only permit a brief and condensed statement of the leading points of this mass of confusion and absurdity.

The Hindus are a nation of polytheists and idolaters. It is true, nevertheless, that the foundation of their system is laid in the belief and assertion of the existence of *one great, universal, self-existing Spirit*, the origin of all other beings, animate or inanimate, material or immaterial. In regard to the Eternal Spirit, their belief is, in many aspects of it, pure Pantheism. His appellation is **BRAHM**; not to be confounded with *Brahma*, who is also one of their principal gods.

It is important that this point be noticed, and fully explained. Missionaries have been charged with ignorance and a wish to deceive, when they have described the degrading and abominable practices of Hindu idolatry. But the truth is, the Hindu Shastras, while they speak of one God, to whom all worship ought to be paid, also describe a multitude of other gods, relate their actions, good and bad, and direct the mode and forms of their worship.

About twenty years ago, **RAM MOHUN ROY**, a learned Brahman, in Calcutta, denounced the idolatry of his countrymen, and attempted to prove from the Vedas,

that the worship of one God only, was taught in their sacred Scriptures. He showed very clearly that the impure records of the lives of their gods were destructive of every thing like morality, and the peace and happiness of mankind. But these things are all recorded in their so-called holy books, and in them also is their worship defined and enjoined; and these books are received as of divine authority. Ram Mohun Roy, indeed, only admitted the four Vedas as of divine authority. He contended that his early forefathers worshipped the true and eternal God, and that he had forsaken the idolatry of Hinduism, as unworthy of a rational being; but he insisted in language as strong as that used by the missionaries, that his countrymen were wholly given to this idolatry. "The truth is," he observes, "the Hindus of the present day firmly believe in the real existence of innumerable gods and goddesses, who possess full and independent power; and to propitiate them, and not the true God, are temples erected, and ceremonies performed." "The generality of the Hindu community are devoted to idol worship; the source of prejudice and superstition, and of the total destruction of moral principle, as countenancing criminal intercourse, suicides, female murder, and human sacrifices." It is a melancholy reflection, that this learned and enlightened heathen, with the Bible within his reach, esteemed the preaching of the gospel to be foolishness, and whilst he contended against the idolatry of his countrymen, rejected the offers of mercy through the cross of Christ.

Although the Vedas contain many truths in relation to the true God, yet when we bring together their descriptions of the one eternal spirit, we shall find them to be made up of contradictions, metaphysical jargon and absurdity. All natural divine attributes are ascribed to Brahm. Without beginning or end, that which is, and must remain, unchangeable; without dimensions; infinite; immaterial, invisible, all powerful; all knowing, every where present; and enjoying ineffable felicity. Again he is described as without qualities and attributes. This description is in direct contradiction with the former; but then these different states or modifications of being are not contemporaneous but successive. How then, it may be asked, is he unchangeable? No moral attributes are ascribed to him in any state of his existence. Holiness, justice, mercy, goodness, and truth, form no part of his character.

The proper state of Brahm's being is described to be that in which he exists wholly without qualities or attributes. When he thus exists, there is no visible external uni-

verse. He is then emphatically the ONE; the single and sole entity of the universe; the only possible entity, whether created or uncreated. His unity is so pure, so essentially simple, as totally to exclude qualities or attributes of any kind. It is quite evident that this is a description of perfect non-existence—of cold and cheerless atheism. According to this description, in any sense within the reach of the human understanding, Brahm is nothing. The mind of man can form no conception of matter or spirit, apart from its properties or attributes; yet in this state of entire and total negation, he is described as positively existing, and in the enjoyment of ineffable bliss.

From this state of repose, after the lapse of unnumbered ages Brahm suddenly awakes, and breaks the universal silence by uttering the words "I am." Dissatisfied with his own solitariness, he imagines the form of the universe; this is succeeded by an act of volition. The process of production is described in the Shastras, and in the writings of their Brahmans, with a great many contradictions and unintelligible explanations; in which are to be found many of the principles of the German transcendental philosophy.

Brahm, it is said, contains all things within himself; and there is always the same quantity of existence whether the universe be in a created or uncreated state. When it is in the latter, Brahm is all; when it is in the former, the Deity is just partially unfolded by various degrees of emanation, which constitute the several forms and order of manifested nature. Still all things are God. When the energy ceases to operate, all orders of being return, and are re-united to the fountain whence they sprung. Then God alone is all again. Thus the creator is confounded with the creature, or rather there is no creature, all is God.

Another theory is, that all things are illusions, like the images in a camera obscura, or the appearance in a mirror, or the likeness of the sun reflected from the water. Our limits will not permit us to follow the metaphysical illustrations of this account of creation, and to most of our readers the subject would have but little interest.

The most popular account is, that from his own impersonal essence, Brahm drew forth, in some ineffable manner, three distinct beings, which speedily became invested with corporeal forms. This is the celebrated Hindu Triad—Brahma, Vishnu, and Siva. Respecting these, their sacred books declare "that they were originally united in one essence, and from one essence

were derived; that the great one became distinctly known as three gods, being one person and three gods."

Brahma is represented as the creator of gods and men, and as sharing even the essence of the supreme mind, yet at the present day, he is the least esteemed of all the Hindu deities. He has neither temples erected, nor sacrifices offered to him, nor festivals celebrated to his honor. He is usually represented as a red or golden colored figure, with four heads and four arms.

Vishnu is the preserver. He is represented of a black or blue color, with four arms. No sacrifices are offered to him; he is described as a household god; and is extensively worshipped.

Siva is the destroyer, and is represented of a silver color, under various forms,—sometimes with one head and sometimes with five. Although the destroyer be his proper appellation, it seems more applicable to Durga his wife, whose aspect and deeds do indeed combine whatever is most terrible. The worship of both is the most obscene and debasing that can be imagined, and hence they are the most popular of any of the Hindu deities.

Durga is represented as black, with four arms, wearing two dead bodies as ear-rings, a necklace of skulls, and a girdle of hands around her waist. See *Missionary Chronicle*, vol. vii. p. 235. Her altars flow with the blood of goats and other animals; and the ancient books contain directions for human sacrifices to this cruel goddess. She has various names. As Kalee she is the patroness and protectress of robbers and prostitutes, and the bands of murderers called Thugs, are her devoted worshippers.

Volumes have been written in description of the gods of India. The details, if all collected, would be of little use. Their forms and the different agencies assigned to them are as various as the mind of sinful man could conceive. Great rivers, especially the Ganges, are objects of worship. The cow, the monkey, and the king of birds are their gods. The history of most of their gods is a tissue of vice and villany. Theft, licentiousness, lying, and murder, are described at large in their sacred books, as the employment and the pastime of these gods. Wantonness has the sanction of divine authority; licentiousness is consecrated as religious worship, and the human heart, deceitful above all things and desperately wicked, finds in their gods a counterpart suited to its own depravity.

Such are the sacred books, and such are the objects of worship of one hundred and thirty millions in India. Truly is this a land of darkness, as darkness itself; gross darkness upon the people, and the shadow

of death; without any order; and where the light is as darkness. The apostle has described their condition with the pen of inspiration, in the first chapter of Romans.

From the abominations of Hindu idolatry, how must the heart of the Christian rejoice, when he meditates on the God of the Bible, as revealed in the Lord Jesus Christ. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life."

How mournful is the condition of the benighted heathen. Whatever the poor degraded Hindu may have heard of Brahma, of Vishnu, or Siva, they have never heard of the true God, and a Savior's love. And "how shall they believe on him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent?" "As it is written, How beautiful upon the mountains are the feet of him that bringeth good tidings; that publisheth peace; that bringeth good tidings of good; that publisheth salvation; that saith unto Zion, Thy God reigneth." Then shall the church arise and shine, her light being come, and the glory of the Lord risen upon her.

GREECE.

In a letter from Rev. Mr. Benjamin, dated Athens, Dec. 2, 1839, are some observations upon

The political and moral aspect of Greece.

The opposers of the liberal party have lately succeeded in a measure, which shows that they feel strong in their positions, and are disposed to improve this circumstance. Pharmakides, whom I have before mentioned to you as a distinguished writer in favor of liberal principles, has been turned out of the office he has long held of secretary of the synod. This is considered by every body a very strong measure on the part of the king. Other things have occurred which show that all the political tendencies of the times in Greece are of the same character.

In regard to religious matters, I believe the Greek mind is more truly awake to them than it has been before for centuries. The time is at hand when Greek ecclesiastics will be forced to support the cause of religion by reason and the word of God. The existing effects of their deficiency on this point are indeed lamentable. An immense number of young men in the learned professions, and in the different stages of study, are deists and atheists—perhaps a

majority of these. They are beginning now to avow it openly; and there are priests, and it is said even bishops, who avow that they do not believe a word of Christianity, though as a matter of policy they continue their professions of belief. There has recently occurred a development of a case of scepticism which has interested and excited this people not a little. Cairis had founded about four years since, an orphan school on the island of Andros. He was aided in the establishment and support of the school by voluntary contributions in Greece and in England. He was the sole teacher, and lived a most laborious and self-denying life, faring at the same board with his two hundred orphan boys, and superintending in person every department of this great establishment. He is a monk, well educated, of great acuteness of mind, a true patriot, having been most active during the war of the revolution, and a republican. Recently it has been discovered that he is a deist, and that many young men have imbibed, in his institution, most corrupt religious sentiments. It seems to have been his secret intention to establish a new sect, deistical; and that this was one grand motive in all his extraordinary labors in the cause of education. The Greek synod has taken up the matter. Cairis was brought to Athens in a vessel of war, and conducted by armed soldiers to the meeting of the synod for examination. In five minutes the place was surrounded by a great concourse of people, and for fear of violence, he was almost immediately remanded to his confinement on board the man-of-war. It is said that if he had been kept a half day in the city there would have been a revolution. He was, without exception, the most popular man in Greece, though at the same time the most modest and retiring. As he came out of the synod he was saluted with "Long live Cairis!" "The living virtue!" "The second Socrates!" etc. The enthusiasm of the people was immense, and their rage against the synod without bounds. The final step in the matter has been to send Cairis to confinement in a monastery on the island of Scyathos.

Dr. King, writing from Athens, under date of January 28, mentions the discovery of a secret society, called the Philorthodox Society, which was believed to have no good designs towards those who were engaged in the intellectual and religious improvement of Greece. The discovery was made about the beginning of the year, near the time when their plans were to have been carried into effect. The principal persons concerned in it, were arrested, [*Miss. Herald.*]

Other Societies.

American Board of Commissioners for Foreign Missions.

SINGAPORE.

From a General Letter of the Missionaries at this station, dated Nov. 16th, 1839, we make the extracts which follow.

British India and Eastern Asia compared—Chinese spoken language.

A line of distinction, if we mistake not, is to be drawn between Hindoostan, as a missionary field, and Eastern Asia. The former is open; the latter is for the most part closed. Singapore, Malacca, Pinang, Batavia, a small district in Borneo, Bangkok, Macao, and Canton, are the only places known to be open to us; and some of these are only partially open. Our efforts to establish other stations have hitherto failed of success. It is to be hoped that our bounds are to be enlarged; and yet it would not be strange if ten years hence our limits should remain the same. Inferences drawn from the progress of things in Europe and America would mislead, rather than aid us, in judging of the progress of events here. Every thing is in motion there; every thing here is stationary. Such an event as an English governor-general in Peking, within a few years, is barely possible, but not probable, and, therefore, needs not be prepared for.

Hindoostan is a tried field. It has been partially tried for a century or more, and more fairly for a generation or two, and it has borne fruit. Eastern Asia is an untried field, and this is the best we can say of it. For if we say it has been tried, then must we not admit that the experiment has rather worked against us, since little that deserves to be called fruit has yet been produced?

Hindoostan has a government which affords to missionaries not only protection, but indirect, yet powerful encouragement, since it is wielding efficiently those many influences for the elevation of a people, which an enlightened government has at command. Eastern Asia, with the exception of a few ports, has governments which are hostile to us, both directly and indirectly. Even where we are allowed a residence, the whole influence of government stands in the way of our plans, keeping down the people whom we wish to raise.

In addition to the points already noticed,

we have, so far as China is concerned, another obstacle in the difficulty and poverty of the Chinese language. Whatever may be said of the written language of China, (and it is not without its merits, though they have been often over-rated,) it cannot be denied that the colloquial languages of China are exceedingly difficult of acquisition, and very poor when acquired. We have had the pleasure of hearing Mr. Dyer preach in Chinese, and he certainly deserves to be called a preacher. Mr. Medhurst is said to be equally good in the spoken language. But we know of no others who can be called with propriety *preachers* in Chinese. Mr. Gutzlaff reads and writes the language with ease and rapidity. Mr. Dyer says that he has studied the Chinese fourteen years, with great industry, and with excellent health, and that he considered himself still a learner, especially in the spoken language. John R. Morrison, Esq., a person of superior abilities, whose accuracy in translating from and into Chinese has probably not been surpassed, except by some of the Catholic missionaries, and who has, besides, the advantage of having been born in China, and of having enjoyed the best facilities for acquiring the Canton and Mandarin dialects, which he speaks better, it is generally admitted, than any foreigner in Canton or Macao, still is not master of these dialects, and is obliged sometimes to resort to the wretched jargon, called Canton English, to make himself understood. Persons who have studied the Chinese a number of years, and who have given only a month or two to the Malay (a language about as difficult to learn for conversational purposes as the French, except that the pronunciation of the French is more difficult) can understand and speak the Malay nearly as well as the Chinese. This is true even of those who are successful in acquiring the tones. Those who get on poorly with the tones will learn to make themselves understood in Malay better by three or four months' study, than by several years of hard labor devoted to the Chinese. With one year, or at most eighteen months study of the Malay or the French, a person would be better qualified to preach in either of those languages, than he would be in Chinese after ten or fifteen years of diligent and successful study.

These statements will appear less extravagant when it is added that the Chinese spoken language is a less perfect medium of communication, than other languages, so

that mistakes in Chinese are more fatal to the sense, than they are in the languages of Europe. Chinese words, and especially the tones which in effect constitute different words, are so similar that none but nice and well trained ears can distinguish them. Hence the Chinese themselves do not understand each other with the ease with which Europeans do. In Malay, or French, or English, if one gets his words nearly right, he may blunder a good deal in the idiom, and yet be understood. And as to the key or tone, it matters not in the least whether it be high or low, sharp or grave, waving or even. But in Chinese he must have the precise tone; he must be right in the nasals, which are very numerous; he must be right in the aspirates, which are so delicate that persons sometimes discover, after many months of study, words of every day use to be aspirated, which they had supposed to be unaspirated; he must be right in the idiom; he must be right in the word. In all these respects he must be right, in order to be well understood. The range of sound which the Chinese allow themselves is so limited, that in talking the language one is cramped in on all sides, something as a man would be who should attempt to walk all day in a bushel measure. Persons who have praised the Chinese language have referred to the written language.

If the Chinese spoken language is thus difficult, (and it is with this chiefly that most missionaries have to do,) may not this be a good reason for not sending a large number of persons to study the Chinese in the Indian Archipelago? Should we not rather wait till we can enter China itself, where we can study the very dialect we wish to use, and where the climate will be all in our favor. The average of missionary life in the Archipelago is probably not over ten or eleven years. Most persons will need ten years for acquiring the language, and some can never learn it sufficiently well to make themselves useful in conversation or preaching, however long they may study it. It will be understood of course that we mean by acquiring a language something quite beyond an ability to give directions to servants, and to convey our meaning to a limited extent in common business. We mean such a knowledge of the language as will enable one readily to converse with the people on moral and religious subjects, getting at their state of mind, understanding their objections and removing them.

Respecting the ease or difficulty with which a knowledge of the Chinese language can be acquired, the intelligent reader will observe that the missionaries differ from some late writers. They remark that they

cannot view the subject as it is represented by Mr. Medhurst, in his recent work on the state and prospects of China, pp. 259 and 426 of the American edition. It seems to them that the reader must obtain from those paragraphs a far too favorable impression relative to the facility with which a missionary may become able to preach to the Chinese.—[*Miss. Herald.*]

Baptist (Eng.) Missionary Society.

CALCUTTA.—From the Calcutta Missionary Herald for June, we extract the following notices of a recent addition to the church in the Circular Road, under the care of Mr. Tucker; and also of a Mohammedan inquirer, whose impressions originated in reading the scriptures, without the aid of any living instructor. Our readers will not fail to mark the exhibition of British justice made by the presiding magistrate.

Recent Baptism.

On Lord's day, the 7th inst., four persons having made a profession of repentance toward God and faith in our Lord Jesus Christ, were baptized in the new chapel in Entally, by the Rev. F. Tucker, pastor of the church. In this instance the promise has been verified, "The seed of the righteous shall be blessed," one of the number being a son of W. T. Beeby, Esq.; who during his residence in this country, was, for many years, a deacon of the church. Another, the Rev. T. Atkins, has been a minister of the Gospel for upwards of six years. After carefully searching the Scriptures, and otherwise examining the subject, he came to the conclusion, that immersion is the only mode authorized by the word of God of administering and receiving baptism, and that faith in Christ must precede this public profession of allegiance to him; he therefore determined to obey the divine command. May the Lord, to whom these our friends have given themselves, keep them, by his grace, until that great day, when all who belong to him, of whatever name, shall be glorified together with him.

Conversion of a Mohammedan.

Within the last few days, an intelligent and well-educated Mohammedan young man, Moulavi Qazim Ali, teacher in La Martiniere, has abjured the errors of the false prophet, and declared his cordial reception of the truth as it is in Jesus. His religious impressions are the result of reading the scriptures in English, unaided by the assistance of any Christian teacher.

He appears, for some time, to have been

strongly impressed with the striking contrast presented between Mohammed and the Lord Jesus; and the purity and loveliness of the Savior were the means of drawing him to Christ. About a month ago he addressed an anonymous letter to the Rev. J. D. Ellis; and, having received an encouraging reply, he went two or three times to his house to converse with him. These visits attracted the attention of some of his connexions, who forthwith commenced a system of violent persecution. His wife's relatives were very anxious to remove and separate her from him.

But having failed in this, after a series of most violent outrages, they suffered them to remain in peace.

He has been, with his wife, for some days under the care and instruction of Mr. Ellis; and as there is every reason to believe that God has commenced the good work of grace in his heart, so we may firmly hope that his piety will be increased and developed by the power of the Holy Spirit. We earnestly commend him to the sympathy and prayers of all our christian friends.

MONGHYR. [In N. Western Hindustan.]

Mr. G. B. Parsons, in a letter dated June 30, 1840, after speaking of the severe illness, and subsequent recovery of a much esteemed native laborer, Naynsook, subjoins an account of

Converts added to the Church.

A gracious God, too, has crowned his other mercies with this unspeakable blessing, that we have seen six, we hope sincere converts added to the church. Five of them were natives, one European. They were a most interesting group. The European was a young man born of Jewish parents in Poland, and brought to the knowledge and love of the once despised Messiah here. One of the natives had been, in youth, under the care and instruction of honored Mr. Chamberlain; another was arrested and secured by Divine grace when returning from a pilgrimage to Juggernath. One native woman appeared, to those who knew her past history, as a Magdalene washed in the fountain; whilst another, a Mussulman, had, quite late in life, been pulled out of the thick smoke of Mohammedan darkness. What triumphs of Divine grace were here! Jew and Gentiles, Mussulman and Hindoos, combining to honor him whose name shall be honored by every tribe, and kindred, and nation, and tongue; who now reigns, and, blessed be his glorious name! shall reign till he has saved all his people,

and subdued all his foes. Even so reign, mighty Jesus!

Their baptism, too, was a specially interesting service. It was administered after the prayer-meeting, on Saturday evening. Our evening services commence at sunset, so that by the close of the meeting the stars were shining out in all the clearness and brilliancy of an eastern sky. The cool evening breeze was balmy; sufficient lights were placed round the baptistry, which is outside the chapel, to render the whole scene solemnly, and not glaringly distinct; and there surrounded by silent, attentive, and some weeping spectators, after an address to the natives who were present, the Savior's authority was recognized, and his institution honored, by dipping in water, in the name of the Father, Son, and Holy Ghost, those who had previously declared themselves his disciples.

It is gratifying, too, to add, that, since their baptism, two especially of the new converts are manifesting a pleasing desire to labor for the spiritual benefit of others, who are, as they were, dark and enslaved. One, the young pilgrim, attends daily at Mr. Leslie's for instruction, in preparation for the ministry; the other, who was under the care of Mr. Chamberlain, and was when baptized, in service, expressed a desire to be more directly employed in doing good; and we took him as a teacher in our little school. May the Lord preserve and bless them both, and increase them a hundred fold!

For a month or two after the baptism of these candidates we had no new inquirers; but the Lord has again heard prayer, and we have two inquirers with us at present.

We hope their faces are Zionward; but as they have been but a short time with us, and very many such cases prove only disappointments, it would be quite premature to say any thing about them yet. May God preserve them from proving either stony ground or thorny ground hearers! then it will be our delight to inform you that they stand fast in the Lord.

Awfully depraved character of the Natives.

Every conversion in this land of horrible darkness is a most especial triumph of Divine grace and mercy. From what depths of thick clay are the converts drawn out! The consciences of idolaters are awfully seared. As a proof of this, I may mention a visit which Naynsook paid to a poor condemned culprit at Bhagalpor, a neighboring town. The judge, who had sentenced him to death for the murder of his wife, is a truly pious, excellent man. It grieved

him to think that the man should go into eternity without the opportunity of hearing the Gospel simply and plainly expounded to him, he therefore sent for Naynsook to visit him. Naynsook went, spoke to him of the crime he had committed, and for which he was about to suffer. He with cool and hardened indifference, replied, "I have done no harm, I have only killed my wife; why should I be hung for that?" In this state of heart he died, still persisting in the assertion that he had committed no crime. And, indeed, it seems that not only heathen subjects, but heathen law-givers, were so abandoned to hardness of heart, that, by heathen law, the murder of a wife was deemed no crime, and was never punished. To see such hearts broken for sin, and such idolaters weeping tears of penitence, is, indeed, to witness a signal triumph of Divine grace.

The more you have directly to do with idolaters, the more you become convinced that they are not only sadly ignorant, but malignantly opposed in heart to the Gospel, as a system of purity inflexibly opposing their corrupt practices and depraved tastes. This has appeared sadly evident to me, as I have accompanied Naynsook to the bazaars.

The depravity of the heart a greater obstacle to the spread of the Gospel than caste.

Naynsook very justly observed to me, the other day, that caste was much spoken of as a great hindrance to the reception of Christianity by his countrymen, but that sin was the great chain that kept them in bondage,—that, could that be broken, caste would soon be got over. This witness is true; and yet it is true, also, that the whole system of idolatry and priestcraft connected with it is so craftily contrived, and so intimately interwoven with the common occurrences of life, as to give a fearfully increased power to this reigning depravity of the heart.

Brahminical theory of eclipses.

According to Hindoo wisdom, or rather Brahminical craft, the theory of eclipses is this:—

One of the celestials, in mischief, seizes hold of the sun or moon, and breaks off the portion obscured. The injury can only be repaired, it is said, by giving money to the brahmins. But how is this money to be collected? It would be a difficult thing to run from village to village to get it. Another device follows: It is given out that the waters of the Ganges are peculiarly sacred at such seasons, and that whoever bathes in them then, washes off his sins, so

that the poor deluded things flock to the river to bathe. Thus they are collected together in a place easy of access, that the Brahmins may come and fleece them at will. This is only one specimen of the consummate skill and craft of the system.

This is no cause of discouragement, for greater is He that is for us, than all those who are against us. All the massive chains of sin, caste, and brahminical despotism will prove but as cobwebs before omnipotent grace; but it does seem to render every conversion among such a people an especial mercy.

These assemblies of the people so far serve the cause of the Gospel, that they enable the missionary to put the word of life into the hands of many, and preach the Gospel to many who live in remote villages, and would, perhaps, otherwise, never have an opportunity to hear the joyful sound. One of the inquirers whom I mentioned, first heard the Gospel at the river's side, whither he had come to bathe, and lose, as he thought, his sins.

Children under instruction.

Having mentioned our school, a few particulars may not be uninteresting to you.

Our number is at present seven, five boys and two girls. One is the son of a native Christian; the remaining six would, in all human probability, have grown up under the hardening, defiling influence of a heathen education, had not the Merciful God, and the kind efforts of Christian friends, provided this asylum for them. They came to us in the most distressed situation, being picked up either by the police or our native members, begging a mere starving subsistence in the bazaars.

The heathen would far rather their children should die, than that they should lose caste by associating with Europeans. Naynsook told me, the other morning, of a poor man, who had come down from Benares, begging, with six children. They are all, he told me, miserably poor, naked, and crying nearly the whole day with hunger. He told the poor fellow that there was a sahib in Monghyr who would take his two youngest children, feed them, and clothe them, and instruct them, and would not require to be paid a pice in return. "No," said the man, with hardened indifference, "if I die, I shall be thrown into the river; and if they die, they will be thrown there; but I will not give them up to the sahib;" intimating that it would be much better to throw them into the river dead than to the sahib alive.

As you would expect, we find both their bodies and their minds grievously injured by the wretched circumstances in which

they have lived. One poor little boy is now so weak that we hardly dare entertain a hope of his life, owing to the trash he was in the habit of eating, even down to common mud; because, as his sister tells us, they could get nothing else to satisfy the gnawings of hunger. Their minds were as much or more injured than their bodies.

Miserably ignorant they seemed, quite destitute of all idea of a Supreme Being, the Creator of themselves and the world around them. Their minds seemed one thick, black blot. Petty lying and petty thefts were their daily employ, so that they were not at all unlearned in the arts of deception. So obstinate were they that I know not when we shall teach them the duty of prompt obedience. This costs us a struggle with their waywardness almost every day, and sometimes very hard struggles too. If God had not promised the aid of omnipotent grace to those who endeavor to "train up children in the way they should go," I should be ready to throw up the undertaking in despair. It is distressing to think that this is the condition of millions of poor children, who if timely aid be not afforded, will grow up in this condition, and die in this condition, and leave behind them a race as ignorant, depraved, and prejudiced as themselves.

Immensity of the work to be done in India.

It is quite overwhelming to reflect on the vast amount of work to be done in the great Indian jungle; and which, as the age of miracles is past, must be done by the instrumentality of Christian benevolence.—Surely from my heart I pray, Lord, give triple strength, and faith, and zeal, and love to every laborer in the field, and send out quickly additional hosts!

Our endeavor is, to separate the children, when they come under our care, entirely from heathen influence. For this purpose, we never allow them to go beyond the bounds of our own compound, except when they go to chapel, and then they are accompanied by a native Christian. We feel very grateful to God that he has supplied us with a native Christian to take charge of them when out of school, and one to instruct them in school.

Compared with the wants of the people and our own desires, we feel that ours is a very, very small beginning, very indeed; but we are encouraged by knowing that God does not "despise the day of small things," and we have confidence in Christian friends that they will not, but will labor together with us in their prayers, that from these little ignorant, despised ones, God would raise up some champions for the truth,—some to preach powerfully the

riches of Christ and gospel grace, when we shall be silent in the tomb. Such is our desire, and our aim, and our prayer. The end, it is true, is far off; and the beginning seems very disproportionate to such an end; but the husbandman has long patience; the seed is small, and many, many days it lies hid, and shows no signs of life; but it grows up and increases, he knows not how, yet he becomes enriched with a plentiful harvest. And is not the God of grace as worthy of our patient trust as the God of nature? The success of similar attempts, which sprung from small beginnings—may encourage the friends of Christian education to hope, though it may seem hoping in part against hope.

Excellence of Mr. Yates's translations.

A good work was nobly done in the formation of the Bible Translation Society. Independently of the translation of every term, which is not done in any other translation into Hindoostanee with which I am acquainted, there appears to me a transparency, and clearness, and definiteness about Mr. Yates's Hindoostanee translation which I see in no other. Of course this is my own private opinion, and may be controverted; and yet, in confirmation of it, I have heard it objected to the translation, that those passages which our English translation leaves so indefinite that the reader is compelled to put a sense on the word as he reads, or receive no definite idea from the reading, are not left thus in Mr. Yates's translation, but have a clearly defined sense stamped on them. This is called putting his own sense on Scripture. To me this property seems a most valuable one, especially when intended to be read by prejudiced persons, and listless, indifferent persons, who would need but a very trifling inducement to throw the book aside, and who would be sure to find such an inducement in the unintelligibility of the language, if such existed.

If it be so great a fault in a translator to put a sense on Scripture, I think it a far greater one to write that as translation of God's word which he is conscious has either no sense, or, as the Mussulmans say of every sentence of the Koran, sixteen different ones.

I am glad Mr. Yates's singularly eminent qualifications as a translator begin to be known and appreciated. The very retiring, patient, laborious thought, and beautiful simplicity, which are among the most eminent of those qualifications, have tended to shut him up from public notice; but his noble works in the translation department will live after him, and be a radiant and imperishable crown around his memory.

WESTERN AFRICA.

This Society having resolved to establish a mission in some portion of Western Africa, the Rev. John Clark, late of the W. I. mission, offered himself for that service. He with a companion, Dr. Prince, also late of Jamaica, embarked at London, on the 16th of October last, for a destination, probably somewhere on the river Niger, as far up, it is said, as Idda, Ega, or Rabbah. A note from Mr. Clark, to the secretary, while lying at anchor, before sailing, indicates a very happy state of feeling, in prospect of the labors and perils before them.

I write these few lines to bid you again farewell, and to beseech you to do all you can for the sending of the gospel to the interior of Africa. We may be swallowed up in the mighty deep, and joyfully go to heaven from that water which is held in the hollow of the Almighty's hand; but Africa's millions must not, for this, be left to perish. We may die on the voyage, or soon after our arrival on the coast; but still remember we die happy in the performance of duty, and care not that our exit to a better state should be lamented. But Africa's woes ought to induce lamentation, and excite not only to tears of compassion, but to acts of devotedness and self-denial, and to endeavors to rescue her from her long, long night of misery and eternal death. We may live to do all that our hearts desire. God grant it may be so! I at this moment am willing to die, or at any moment God has appointed; but I do not desire to die, but to live, for the good of Africa. I shall think it real pleasure to suffer in the service of my God and for Africa; and, as long as I can do good for that land, I shall gladly endure any trial, and remain absent from the blest abode above, where holiness and

freedom from suffering eternally fill each blest seraphic spirit with unspeakable delight.

Sailing of Missionaries.

[*American Board of Com. for For. Missions.*]

The Rev. Messrs. Dole and Bond and their wives, destined for the Sandwich Islands mission, and the Rev. Mr. Paris and wife, and Mr. and Mrs. Rice, destined to the Oregon mission, who recently received their public instructions in Park street church,—embarked in the ship Gloucester, Capt. Easterbrook, on Saturday, 14th inst. The customary religious services were held on the occasion, the Rev. Dr. Jenks leading in prayer. The day was pleasant, but the wind being light, the ship came to anchor among the islands, where she lay till Monday morning, and thus providentially escaped the storm which arose during the night of Saturday and continued nearly through the following day. The missionaries for Oregon go by way of the Sandwich islands.

On Tuesday, 17th inst. the Rev. Stephen Johnson and wife, Rev. William Theodore Van Doren and wife, and Rev. Isaac P. Stryker, sailed in the barque United States, Capt. Webb, bound to Batavia, on the island of Java. Mr. Johnson is returning to his mission in Siam, after an absence of two years or more. Messrs. Van Doren and Stryker are members of the Reformed Dutch Church. They are destined to the mission in Borneo, but, according to the rules of the colonial government of Netherlands India, must spend a year at Batavia. The prayer at the embarkation of the company in the "United States," was made by the Rev. Mr. Blagden, of this city.—[*Boston Rec. of Dec. 20.*]

American Baptist Board of Foreign Missions.

RECENT INTELLIGENCE.

Several communications have just come to hand from the Arracan, A'sa'm, and Teloogoo missions, but their late reception (Dec. 16th.) precludes their immediate insertion, except what will be found on the subsequent pages. Some of the narratives are of thrilling interest, and will appear in our next number.

Messrs. Barker and Van Husen, who, it will be recollected, sailed in the Dalmatia for Calcutta with their wives and Miss Bronson, in Oct. 1839, had arrived at their respective des-

tinations, as will be seen, after an unusually short passage.

Teloogoos.

EXTRACTS FROM A LETTER OF MR. VAN HUSEN, DATED MADRAS, MARCH 16, 1840.

We are at length, through the mercy of our Heavenly Father, permitted to reach our destined field of labor. We would praise the Lord for His goodness in preserving and sustaining us during the whole of this voyage. How excellent is his name in all the earth!

In a previous communication* you will have learned that while ascending the Hoogly, opposite Kedgerree, we embarked in another vessel for Madras. On the 8th inst. we anchored in the roads, and on the 9th Mr. Van Someren gave us a hearty welcome to India, and to his own hospitable home. We were not a little disappointed on being informed that br. Day and family had removed from hence to Nellore, a few days previous to our arrival. Br. Day has fixed upon Nellore as a permanent location. I am informed also that it is intended by some of the London missionaries, to make it one of their stations. With the exception of a few English residents, the population which is said to be dense, is Teloogoo. From the best information I can obtain, I believe there is not a more favorable position in all the Teloogoo country.

Yesterday Mrs. V. and myself had the delightful privilege of uniting with our Baptist brethren and sisters in this city, in worshipping, as we trust, the King of Zion. May our gracious Lord bless this little band, and cause them to live and flourish in his sight. They rejoiced much at our coming, but when informed that our work would be chiefly among the Teloogoo people, their spirits seemed much depressed. "O, sir," said a brother to me, "we are a little, feeble and despicable band, without an under-shepherd to break to us the bread of life, since br. Day has left us. He did what he could while here, and gave us encouragement that another would be sent to take his place. Will not the Board send us a man soon?" An humble, self-denying, faithful man would, I doubt not, with the blessing of God, accomplish much good here, should he devote himself exclusively to this little interest.

This is truly a dry and parched land, spiritually and literally. I cannot express to you the emotions of my heart, as I see, daily, vast multitudes of infatuated men, women, and children, in the broad road to death. My spirit almost sinks within me, at the thought, that several years must be spent in acquiring the language of these poor creatures before I can preach the word of life to them; and then what can I do in a few short years, for the millions of Teloogoes? Would that all the disciples of Christ in America fully realized the condition of the

* See Mr. V.'s letter, page 231, last vol.

heathen, and felt the claims of their Lord resting upon them; then would the gospel be published, *soon—yes very soon*, among all the nations of the earth, and the glory of the Lord be revealed to all flesh.

Arracan.

EXTRACTS FROM A LETTER OF MR. ABBOTT DATED SANDOWAY, APRIL 1, 1840.

The extracts given below from a letter just received, form a continuous narrative with those on page 216 of last vol. These, together with the published letters of Mr. Kincaid, present a full and connected account of the labors in behalf of Burmah Proper, during the past year.

State of things at Rangoon—Impossibility of missionary labors there.

My last communication was dated at Maulmain in Dec. last, at which time, as therein stated, it was my intention to return to Rangoon with my family, with the hope of doing something among the Karens there in a quiet way, without bringing down upon them the vengeance of a jealous government. But very soon after, the British Resident having in the mean time retired from the country altogether,—I became more fully convinced than ever of the impossibility of doing any thing directly for the Karens, under the present government, without involving them in suffering more serious than they have ever yet experienced. Missionaries, however, and all other foreigners can *remain* there with perfect safety to their persons and property; and indeed always could, except in case of war, and then all foreigners are imprisoned and maltreated alike, without reference to character or profession. Very soon after the removal of the Resident, I received a letter from a British merchant still there, stating, that all intercourse between foreigners and the inhabitants of the country was strictly prohibited, under all possible circumstances. Such being the case, a missionary might as well be in Boston,—as not an individual would dare to call at his house; for, should any one have the boldness to do so, the consequences can hardly be conjectured.

Condition of affairs altered for the worse—Two plans proposed for future labor—The choice.

Since the present king ascended the throne, I have visited Rangoon several

times, have travelled among the Karen villages and baptized a large number of converts. At Pautauu and Bassein large congregations assembled at different times to hear the gospel, and no notice was taken of it by the Burmese authorities. But at that time, the present government was not firmly established, there were no indications of a rebellious spirit, and in fact the officers of government did not know what I was doing. But such a course could not be pursued now with impunity. Notwithstanding, I hesitated for some time, between two courses which presented themselves. The one was to go into the country, itinerate and preach, and labor among the people, and leave the consequences. If oppression, or persecution, and death followed in my train,—be it so,—submit all to the Lord. I did not forget, however, at the same time, that there is but one step between a “zeal according to knowledge,” and the most palpable presumption. The other course was to endeavor to effect the same object in another way; by sending native assistants with letters of encouragement and love, men who could travel among their countrymen, and preach the gospel, without being suspected of being foreign political emissaries; men who, understanding the rudiments of Christianity, and whose hearts being set on the work, should be capable of instructing and guiding, and building up the converts in the faith of the gospel. I have chosen this latter course, as affording the greater promise of usefulness, with the least of unnecessary hazard and difficulty.

Departure for Arracan, and arrival at Kyook Phyoo—Ramree—Sandoway.

Having adopted this plan, it only remained for me to select a location the most eligible for its accomplishment. To think of reaching the Karens in the Burman empire from the Tenasserim provinces, is out of the question. Arracan from its extensive frontiers adjoining Burmah, seemed to be the only place where I could hope to enjoy the facilities I desired. I therefore left Maulmain on the 11th Feb., in the steamer “Ganges,” in company with br. Kincaid, and arrived at Kyook Phyoo on the 17th.

This part of the narrative coincides with that contained in another letter. For the sake of brevity it is omitted here. After having visited Ramree together, they separated at

that place; Mr. Kincaid proceeded to Akyab, and Mr. Abbott to Sandoway, where he arrived with his family, on the 17th of March.

Description of Sandoway, its facilities for labor among the Karens—Unhealthiness of Arracan.

Sandoway is a small Burman town fifty miles south of Ramree, situated inland, up a small river, about fourteen miles from the sea shore, as the river runs, and five in a direct course.

The climate is reputed healthy, and from its locality, I should judge, would sustain its reputation. There are in the town and immediate vicinity, about 4000 inhabitants.

From all I can gather on the spot, the facilities for laboring among the Karens in the British provinces, are about the same here as in Tavoy—there being as many or more Karens in these provinces, than in Tavoy and Mergui. There is this weighty consideration to be taken into the account however; that dreadful “Arracan fever,” which renders it hazardous to travel in the jungles at all. I have been admonished by several gentlemen acquainted with the climate, that I must not think of travelling in the Arracan jungle, with the impunity that one might do it in Tenasserim.

Karen village.

There is a Karen village five or six miles from this town, where Ko Thah Byoo has been preaching since my first arrival here; but the people are surprisingly stupid and indifferent.

Two youths sent as a Deputation to Burmah Proper.

I have also sent two young men to Bassein with letters to the disciples, there and at Rangoon. They will go from this place to Goa, a small town on the sea shore, five days to the south of this. Three days from the sea, and one day across the mountains which divide the English and Burman territories, will bring them into the Burman empire, in the vicinity of Christian villages. And if I am not mistaken, they will somewhere in those wilds find a small Christian village on this side the boundary. They are to endeavor to persuade several of the young men who formerly commenced studying with me in Rangoon, and were scattered at the persecution there, to come over and study with me during the rains in these provinces. Although the passes are strictly guarded by Burman officers, to prevent emigra-

tion into these provinces, still I hope a few, at least, of those young men will be enabled to escape their vigilance, and make their way into this land of civil and religious liberty, where they may enjoy the benefits of Christian instruction, without the fear of having to pay for their advantages with the price of imprisonment and chains. If, however, the two young men whom I have sent over, should be suspected themselves, and even apprehended and imprisoned, it would be nothing new to them, as they were two of the four who were sent to the pagoda as slaves, more than a year ago at Rangoon. I shall feel a good deal of anxiety about them till their return, which I do not expect for a month to come.

There are only two English gentlemen residing in Sandoway, T. Morton, Esq., "Senior Assistant Commissioner" of the Arracan provinces, in charge of the Sandoway "district," and a military officer commanding a company of native troops. Mr. Morton has rendered me essential aid, and seems desirous to do all in his power to assist us.

Mr. A. here expresses his sense of obligation, and that of the other missionaries in Arracan, to the government officers (Eng.) at their respective stations. These gentlemen have not only shown much personal kindness to the missionaries, and in many ways rendered them essential service—but have manifested every disposition to further their object of doing good to the people of this benighted region.

Brief Notices.

RETURN OF MRS. REED.—The ship *Globe*, Capt. Christopher, which arrived at N. York from Canton on the 23th of Nov., brought as passenger Mrs. Reed, widow of the Rev. Alanson Reed, late of the Siam Mission. Mrs. R.'s return to this country was occasioned by the severe and protracted illness of her only child. More than a year since, she removed from Bangkok to Singapore, in the hope that a change of climate would benefit her son's health; but finding no improvement, she decided on returning to America, and went to Macao, for the purpose of more readily obtaining a passage. She embarked in the *Globe*, about the last of May, and, we are pained to say, in the early part of the voyage, her child died. It is gratifying to know, however, that during her child's distressing illness, and afterwards, Mrs. R. received from Capt. Christopher and his officers, every attention, which kind, and even fraternal

feeling could suggest, and that her situation was rendered as comfortable as it could be, under her heavy affliction.

During her stay at Macao, Mrs. R. was subjected to peculiar trial,—while her baggage was passing through the Custom House, and she was confined with nursing her sick child, day and night, her money, amounting to about \$70, was stolen,—and the officers could not, or would not give her any account of it. When her situation became known to the English and American residents;—with a truly generous liberality, for which they deserve great credit, they not only made up her loss, but provided means for defraying the whole expenses of her voyage home.

A'SA'M.—Mr. Barker, in a letter dated May 25, gives an account of his voyage from Calcutta to Jaipur. The former place he left on the 2d of March, and arrived safely at the place of his destination, on the 14th of May. The journey was long, and not wholly free from peril, but they were mercifully preserved, and arrived at Jaipur in good health. Mr. B. is expected to labor among the Nagas, in the neighborhood of Jaipur, but will have a temporary residence with the family of Mr. Brown at the latter place. Miss Bronson, who was with Mr. Barker's family, accompanied her brother to the Naga hills.

WEST AFRICA.—*Death of Mrs. Crocker.*—Since the above was in type, the painful intelligence has reached us of the death of Mrs. Crocker, at Made Bli, Liberia, on the 23th of last August. Her health had been seriously affected by a severe cold taken on her passage from this country the preceding year. The other missionaries were in their usual health at the last dates, Oct. 16 and 17. Further particulars will be given in our next number.

STATE OF THE FOREIGN MISSION TREASURY.

The attention of our friends and contributors is earnestly solicited to the wants of the Foreign Mission Treasury. At an earlier period in the current financial year, it was hoped that the necessity would not recur of resorting to this mode of appeal. All who have been wont to contribute to the support of our missions, had been distinctly apprized of their necessities, and having liberally extended their aid in the late painful emergency, it was supposed that reliance might be placed on their continued generous coöperation without further intervention of the Board except by its ordinary agencies.

Within a few months, however, this cherished

expectation has been frustrated by an alarming decrease of contributions. Instead of \$8000 per month—the average amount required for the vigorous prosecution of our work—the last month's receipts were less than \$1600, and the ratio of the current receipts is still decreasing. The total receipts since the 19th of April, the beginning of the financial year, are less than \$37,000, or nearly the same as in the corresponding portion of the previous year, and exhibit a proportionate deficiency. The missions are again sinking into the embarrassments which compelled the reduction of our operations a year ago; the demands on the churches for immediate relief are equally pressing; and unless that relief be given with equal promptitude, the disastrous results which were painfully foreboded then, will now be realized. A burdensome debt will be incurred of several thousand dollars, or the process of reduction and dismemberment must have been resumed.

In view of these considerations, and to avoid an alternative so much to be deplored, the Board renew their urgent appeal for aid. Their operations, it should be noted, are even now conducted on an injuriously lessened scale. At home and abroad, in the appointment of missionaries, and in making provision for their labors when located, the least is attempted compatible with the maintenance of the stations. The inroads made upon the reign of pagan darkness are few and feeble; and our beloved missionary brethren, pioneers of the way, have deep cause to grieve, and in several instances have expressed their grief, that their efforts are not sustained.

The representations indeed, that come from the several missions in quick succession and often with the most subduing earnestness, would furnish abundant argument not merely for sustaining their operations on the present reduced system, but for their immediate and wide extension. The multiplied and out-spreading regions where the gospel may be preached without molestation by the missionary, and the numberless avenues for the transit of light and truth by tracts and native preachers into districts and kingdoms beyond; the hundreds and even thousands of conversions from the worship of dumb idols to the service of the living God, which attest the power of the gospel, and the faithfulness of those who have published it; the general desire and increasing facilities for the establishment of schools, in which heathen youth are not only instructed in the rudiments of useful science but trained in "the nurture and admonition of the Lord," and Christian parents and native teachers and preachers are taught His way more perfectly; the demand for books, and the means provided for their

multiplication and distribution to any desirable extent; above all, and in *contrast* with these diversified modes and opportunities of imparting the salvation of Christ to the dying nations,—the exceeding fewness of the laborers, their widely sundered positions, precluding, with slight exceptions, intimate coöperation and the refreshment of social intercourse, their premature exhaustion from unceasing toil and exposure, and the "deferring of hope" as year after year passes away, and no helper is sent, unless to supply the places that death makes empty; *these facts*, and such as these, seem to call for more ample contributions than will barely suffice to sustain the missions as they are. But we now solicit what will merely suffice to save them from further reduction.

It is a favorable circumstance that the crisis of the late pecuniary embarrassments in the community at large is overpast, and as no time nor mode is more suitable for the recognition of the goodness of the Lord than by immediate and liberal offerings which shall make His name known in all the earth, so none could be more safe for all who are still permitted to be stewards of his bounty.

We commend the above statement to the dispassionate but prayerful consideration of all our brethren. We commend it especially to the conscientious reflections of the *pastors of the churches*. Do the appointed teachers and guides of Christ's disciples instruct the people of their charge in regard to this department of Christian duty—the communication of the gospel to the heathen—as they "that must give account?" Does not a fearful responsibility rest on them, to see that the churches "over whom the Holy Ghost has made them overseers," *fail not* of their due measure of interest and effort in the missionary cause? And can any pastor of a church, or officer of an association, feel his conscience discharged, till the question is *distinctly presented to every individual member, and distinctly answered*, "How MUCH—in the dispensation of the gospel among the heathen—OWEST THOU THY LORD?"

Missionary Rooms, Dec. 15, 1840.

Donations,

FROM NOV. 1 TO DEC. 1, 1840.

Maine.

York County Foreign Mission Society, Charles Swazey tr.,	189,00
Hancock A. F. Mission Society, Rev. James Gillpatrick tr.,	
Eden, Female Prim. Soc.	2,10
Mt. Desert, do. do. do.	2,38
Sedgwick Bay, Female Prim. Soc.	13,50

do. do., Male do. do.	15,06
Hancock, Fem. do. do.	1,75
do., collection	6,70
Sullivan, Baptist church	6,51
per Joshua Norton,	43,00
Sedgwick, Benevolent Society of the 1st Baptist church, per D. Morgan, for Burman mission,	17,00
	254,00

New Hampshire.

N. Hampshire Baptist State Con- vention, John D. Gault tr.,	616,50
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Massachusetts.

Westminster, Abel Wood, Jr.	5,00
Worcester High School, per Geo. W. Samson,	1,25
Newburyport, Baptist church and society, for West African mis- sion, per Stephen Caldwell,	100,00
Randolph, J. Wales	10,00
Raynham, Missionary Society of the Baptist church, per Morrill Robinson,	25,00
Berkshire Baptist Association, Rev. Edwin Sandys tr.,	
North Adams, Baptist ch.	12,50
Lanesborough, " "	5,00
Tyringham, " "	5,12
Williamstown, " "	10,18
Sandisfield, " "	10,00
Olive C. Wadsworth	1,00
James Eldridge	1,00
per Rev. Charles Train,	44,80
Wendell Baptist Association, Lu- ther Hunt tr., collection at the annual meeting	3,05
Sunderland and Montague Baptist ch., mon. con., per Rev. J. Goddard,	1,50
Mrs. Lucy Puffer	1,94
Rev. L. Rice	1,00
South Orange, Baptist ch., mon. con.,	1,00
Zilpha Piper	50
Leverett and Montague ch., mon. con.,	10,00
do. do., Isaac Stockwell	50
do. do., Fem. Charitable Soc., for Bur. mission,	3,43
do. do., Young Ladies Benevolent Society, for China mission,	6,00
Royalston and Warwick Female Burman Mis- sion Society	2,00
Warwick, 3 sisters	2,50
Athol, Fem. Judson Soc.	5,00
" ch., monthly concert,	11,00
" Fem. Charitable Soc.	4,50
Petersham, Branch church	7,53
Wendell, church	3,00
New Salem and Prescott Female Benevolent Soc.	6,26
do. do. do. church	5,25
I. Stockwell	50
per Rev. Charles Train,	91,51
Boston, Sabbath school of the 1st Baptist church, for the benefit of the Hague school, per Wil- liam P. Spence,	9,61
Boston, Ladies of Federal st. ch., for support of a Burman native preacher, named Francis Way- land, per William Reynolds,	100,00

Barnstable Baptist Association, George Lovell tr.,	86,37
Buckland, friend to missions	20,00
West Dedham Industrious Soc., per Miss Sophia P. Baker,	6,00
Roxbury, John Lyons, per Ken- dall Brooks,	5,00
	504,54

New York.

Homer, Lyman Darby	75
Scott, collection	4,83
Homer and Cortlandville Juvenile Society, Rev. M. Taggart, tr.,	22,63
Hartwick, J. Lippert	1,00
Rome, collection	17,25
Frankfort, "	10,00
Mohawk village, collection	5,00
Cooperstown, Eugenio K. Ray- mond	25
A young lady	1,00
West Winfield, collection	13,25
Warren, "	14,27
Brookfield, "	8,26
Clinton, "	8,50
Little Falls, " for Karen mission,	15,04
Newport, " "	13,25
Norway, " for Karen mission,	13,50
Salisbury, " "	9,37
" Dea. Cole	1,00
per Rev. Cephas Bennett,	159,15

New Jersey.

Sussex Baptist Association, per Rev. C. Bunkerhooff,	65,63
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H. LINCOLN, *Treasurer.*

PROVISIONS, CLOTHING, &c.

Holden, Ms., Asa Abbot, a barrel and a keg for Rev. Mr. Goddard.	
Virginia, clothing, &c., for the native school in Edina, Africa,	\$15,00
Richmond, Va., Silas Wyatt, half barrel of bacon.	
Goochland, Va., Mrs. Anna Key, a bushel of dried apples.	
Union, Ct., Pitts Sessions, a box of provi- sions for Rev. J. H. Vinton.	
Coventry, R. I., Caleb Waterman, provi- sions for H. T. Love,	9,90
Cumington, Ms., Mrs. Lucy M. Bigelow, a box for Mrs. Reed,	14,00
West Dedham, Ms., Dorcas, Industrious, and Juvenile Societies, per Miss Sophia P. Baker, for Rev. J. Lykins,	17,00
Oxford, N. Y., Bap. ch., clothing, &c., for Rev. Mr. Slafter,	45,00
Lawrenceville, do. do. do.	15,00
Utica, Bethel do. do. do.	40,00
per M. M. Jones,	100,00
East Granville, Ms., Baptist church, 2 pairs woollen hose, for Indian missions, per Mrs. N. R. Crowell,	2,00
Also,—from the Am. Tract Society, tracts for Rev. S. M. Osgood,	150,00
From the Am. and For. Bible Society, 100 extra gilt bound bibles, for Rev. J. L. Shuck.	

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